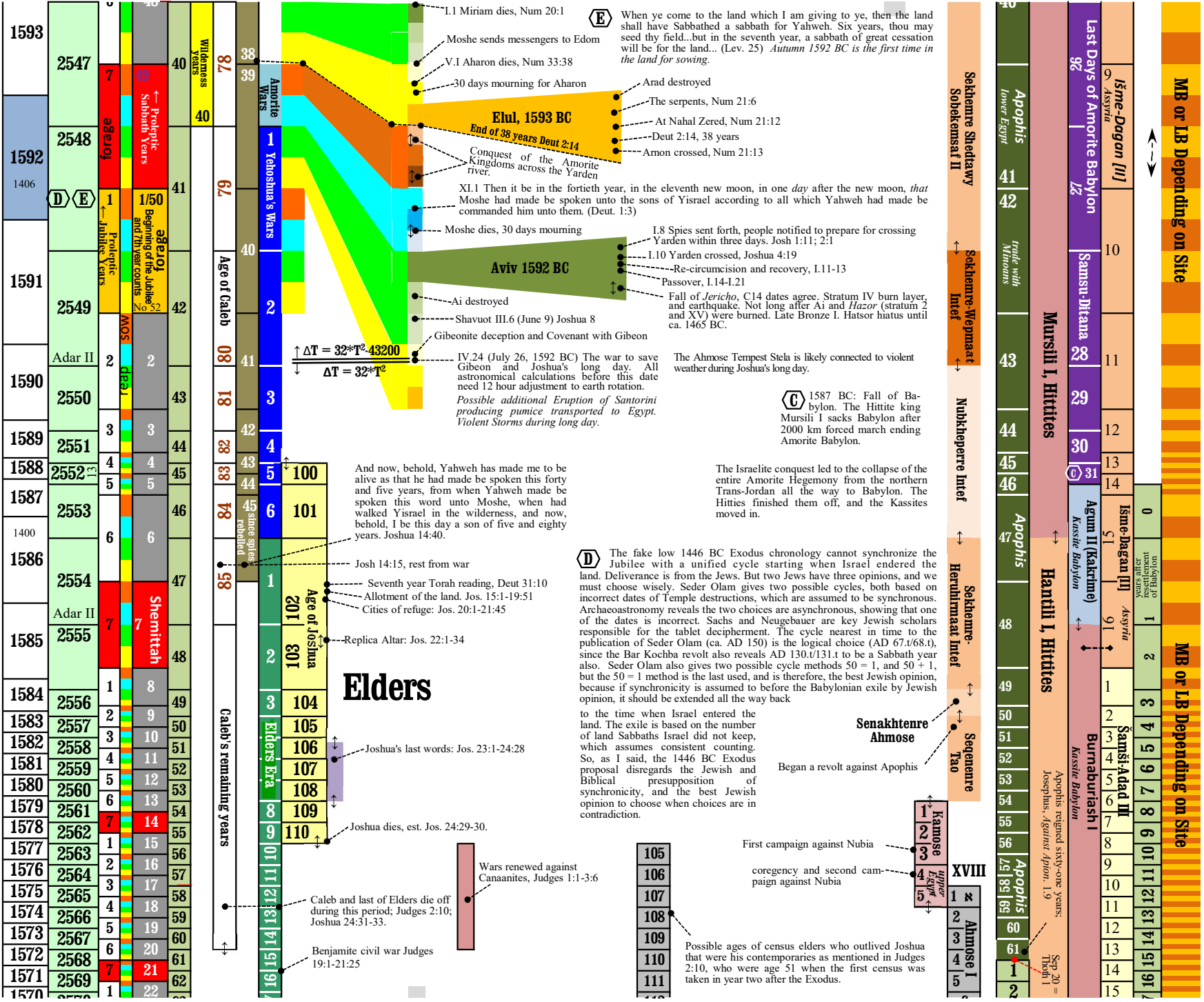

(E) When ye come to the land which I am giving to ye, then the land shall have Sabbathed a sabbath for Yahweh. Six years, thou may seed thy field...but in the seventh year, a sabbath of great cessation will be for the land... (Lev. 25) *Autumn 1592 BC is the first time in the land for sowing.*

(D) The fake low 1446 BC Exodus chronology cannot synchronize the Jubilee with a unified cycle starting when Israel endered the land. Deliverance is from the Jews. But two Jews have three opinions, and we must choose wisely. Seder Olam gives two possible cycles, both based on incorrect dates of Temple destructions, which are assumed to be synchronous. Archaeoastronomy reveals the two choices are asynchronous, showing that one of the dates is incorrect. Sachs and Neugebauer are key Jewish scholars responsible for the tablet decipherment. The cycle nearest in time to the publication of Seder Olam (ca. AD 150) is the logical choice (AD 67.t/68.t), since the Bar Kochba revolt also reveals AD 130.t/131.t to be a Sabbath year also. Seder Olam also gives two possible cycle methods 50 = 1, and 50 + 1, but the 50 = 1 method is the last used, and is therefore, the best Jewish opinion, because if synchronicity is assumed to before the Babylonian exile by Jewish opinion, it should be extended all the way back to the time when Israel entered the land. The exile is based on the number of land Sabbaths Israel did not keep, which assumes consistent counting. So, as I said, the 1446 BC Exodus proposal disregards the Jewish and Biblical presupposition of synchronicity, and the best Jewish opinion to choose when choices are in contradiction.